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A
C O L L E C T I O N
O F
L E T T E R S
O N T H E
T H I R T I E T H O F J A N U A R Y
A N D
T W E N T Y - N I N T H O F M A Y ;
W I T H T H E
T E S T I M O N I E S
O F

Presbyterians, Republicans, and Churchmen,

I N F A V O U R O F

C H A R L E S I.

W I T H A

P R E F A C E

O N T H E

FOUR REIGNS of the STUARTS;

In which their much injured Character is vindicated, and the foul Aspersions cast on their Memory wiped off: And from hence it will appear, that we have never been blessed with a Succession of Princes who have been so merciful, humane, and sensible, as the Four STUARTS; notwithstanding the inveterate Malice of the WHIGS against them.

L O N D O N :

P R I N T E D I N T H E Y E A R M D C C L X X X I V .

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W O R L D J O U R N A L

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P R E F A C E.

THE Letters which are now offered to the Public, made their Appearance at first in the Prints. The Design of their Publication was to wipe off the foul Aspersions which were thrown out against Charles I. and to vindicate his much-injured Character. And as it is become fashionable to abuse the whole Race of the Stuarts, and to represent them in an odious Light, I offer them again, to shew that this much-injured Family deserve a better Treatment from us. For if we were sensible of our true Interest, and not lost to all Regard to our Country, we should pass Encomiums upon them, and have a grateful Remembrance for Princes who raised these Kingdoms to a most flourishing Condition; which might have been handed down to these Times, if Faction had not erected its Hydra Head, and brought all Things into Confusion. How unjust, to represent them as weak, cruel, and tyrannical; though History doth not afford a Succession of Princes that have been so humane, merciful, and learned! How religious were James and Charles I. ! What a great and uncommon Fund of Knowledge fell to their Share! If you consult their Works, you must acknowledge this to be a Truth. How few Princes

will you find like James I. who discountenanced Grandeur in his own Family, when it was unjustly acquired! Would he admit to Audience the Envoy of Frederic, Elector of Palatine, when he had usurped the Crown of Bohemia at the Instigation of the Calvinists; give him the Title of King, or suffer him to be prayed for as such in the Church? How far were they from Cruelty? Don't Mercy and Lenity appear in every Feature, shine in every Part of their Character? May not the Misfortunes of this Family be ascribed to this? for, through this, they suffered a Faction to gain Ground in the Kingdom, which at last overturned Church and State, and made all a Scene of Confusion. And this might have been easily crushed, if they had been so happy as to follow the wise Conduct of Elizabeth, in enforcing the Laws against the Dissenters: For this Princess looked upon Papists and Puritans in the same Light, and executed the Laws against both. She did not, like James, enter into Conferences with them, and take such Methods of reducing them to Reason; of convincing them of their Mistakes. She did not adopt such mild Methods as Charles I. did, in taking the covenanting Lord Loudon (who had applied to the Popish King of France against him) under her Wing, and make him the Chief Minister of her Kingdom. What an Aversion had he to Blood! He would not suffer his Friends to kill Governor Hammond for his
Safety;

Safety; but rather chose to fall a Sacrifice himself to the Malice of his Enemies, than consent that such a Rebel should be taken off in cold Blood.—Was it not the Fault of the Faction, that Parliaments were not held for many Years in his Time?—But let us see what the noble Historian, Lord Clarendon, saith about that Period: “ From the Dissolution of the Parliament in the Fourth Year, “ to the Beginning of this Parliament, which “ was above Twelve Years, this Kingdom enjoyed the greatest Calm, and the fullest “ Measure of Felicity, that any People in “ any Age for so long Time have been blest “ with, to the Wonder and Envy of all the “ other Parts of Christendom.” But let us examine the Times when Parliaments met again, and we shall see what fine Things they did. They made King and Kingdom the Wonder indeed, but of Horror, Astonishment, and Detestation to all Europe. And what is still a greater Wonder, have we not some amongst us, who still think that these were blessed Days; and that the Actors of this dismal Tragedy were noble Patriots, and Assertors of Liberty and Property? May we not attribute the Misfortunes which beset his Sons to his Murder? for if he had lived to educate them, this might have prevented the Failings of Charles II. and the Change of Religion in James. What a Loss was it to Charles, to be deprived of the Advice of so good and so sensible a Father! for this might have guarded him against Infection, and given
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him a Turn for Business; and then he would have shone amongst the brightest and most illustrious Characters in History. But though Charles had the Misfortune to deviate from the Paths of Virtue, yet he was a mild, merciful, and humane Prince; and took particular Care to have the Church filled with pious, learned, and venerable Prelates.—
What an affectionate Son was he to his Father! Did not he send an Instrument to the Persons in Power, by which he engaged himself to give up all Claims to the Crown, if they would spare his Life? What a forgiving Temper did he discover in raising Dr. Ken to the Episcopal Dignity, who had refused to admit Eleanor Gwyn (a Mistress of the King's) into his House? And where will you find a Prince, though addicted to Ease, that made so noble a Stand in Defence of his Brother? For did not he hazard his own Safety, and endanger his Life, in rejecting the Exclusion-Bill, which was brought into the House by so powerful a Party, and was even countenanced by the Duchess of Portsmouth? And what a Regard did he shew to Justice, when Burnet wrote a Treatise to prove that a Person might divorce a Wife for Crostness or Barrenness! But this he rejected, and refused to commit such a flagrant Piece of Injustice to his Queen, though countenanced by a plausible Divine. And though James II. was so unhappy as to turn Roman Catholick, yet he refused to enter
into.

into a League with the Pope and Emperor of Germany against the King of France, to oblige that Monarch to acknowledge the Pope's Supremacy; but even ordered the Reasons of the Gallican Church for abridging it to be published in English. But did not the Prince of Orange enter into this League, and swear that he would make no Peace with France till they owned it? And was not this grand Point obtained, at the Peace of Ryfwick, by the Blood and Treasure of England? What a Regard had he for Justice! Would he suffer the King of France to invade Hoiland, when he acquainted him that the Dutch were making Preparations against England, as they solemnly disclaimed any such hostile Design against him? And he had such a Love to his Country, as no Injury could efface, no ill Usage erase out of his Mind. This he shewed at Dublin, when Count Devaux, the French Ambassador, came in a Transport of Joy to tell him that the French Fleet had defeated the English in Bantry Bay. Was he not so far from expressing any Joy on the Occasion, that he let the Air of his Countenance fall, and coldly answered, *It is then the first Time?* May not the Mistakes of this Reign be attributed to the Treachery of Sunderland, who was a Favourer of the Prince of Orange? But if you take his Character from Facts, you will not find him the weak Man that he is represented to be by his Enemies; for he transacted all
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the Business of the Admiralty Department with the Assistance of only a Head Clerk, controuled the Accounts of the Treasurer, and narrowly inspected all the official Departments. He was likewise Commander in Chief of his Forces, and High Admiral of his Fleets; and in all these Departments did he not shine and appear to Advantage? If it had not been for his embracing the Roman Catholick Religion, which was occasioned by the Murder of his Royal Father, he would have raised these Kingdoms to the highest Pitch of Glory, as he understood the mechanick Part of Government better than any of his Progenitors: And he was a loving Husband, a tender Father, and a steady Friend. What a Regard did he discover for his Daughter Anne! Did not he attend upon her in the Night when she was indisposed, and supply all her profuse Expences upon the least Intimation, notwithstanding his Frugality towards himself? Did not he call her his dear Child, when she went Northward to countenance the Confederate Lords against him; and said, that if She should miscarry by such a Journey, he should be troubled as long as he lived? If you take a View of his Reign, you will find several Things which will appear to his Advantage. He preserved Peace in England, when War raged in a great Part of Europe and Asia. He was a great Friend to the Merchants, and took particular Care to advance Trade. And
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in the Management of his Revenue he was so prudent, that he was able to support the Honour and Dignity of the Crown without imposing any new Tax upon his Subjects; and yet never any Prince had his Magazines and Stores more plentifully furnished, both by Sea and Land, or his Army better provided: For all these Things afforded him great Pleasure. He was likewise remarkable for Sobriety, and gave no Countenance to Debauchery. He was easy of Access, and very ready to hear any Person's Application. How moderate the Taxes in his Time! They did not then exceed Three Pence in the Pound; though at this Time, when all united, they amount to Eighteen Shillings; and there was then no National Debt, but the Sum of 800,000*l.* due to the Exchequer. But now, what a wide Difference, what a prodigious Alteration in this Respect! Doth not our Debt amount to the amazing Sum of Three Hundred Millions?—How unjust to brand this Family with Cruelty! Was not there a greater Effusion of Blood almost in any one Reign of the Tudors, than in all the Four of the Stuarts, if you except those that were murdered by pretended Parliaments in the Time of the Civil Wars, and those that suffered in the Popish Plot in the Time of Charles II.? But this Blood shed on Account of the Plot must not be charged upon the King, but laid at the Door of the Whigs, who forged this Plot, and carried it on by
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their *ignoramus* Juries, to the Destruction of many innocent Persons: And the King could not give a Check to this infamous Proceeding against his innocent Subjects, as it was done under the Sanction of Law.— All the Letters in this Collection but one are on the 30th of January, and the 29th of May, and were occasionally inserted in the Publick Prints. To these I have added the Testimonies of Men of various Denominations in favour of this good King; amongst whom are Lilly, the Republican; the dying Declaration of Mr. Alexander Henderson, a Presbyterian Minister; and Mr. Rapin, the Historian, who was a Presbyterian: And Mr. Henderson must know the King well, as he was the Person fixed upon by the Party to manage the Cause of Presbytery, and to convince the King that this was the rightful Form of Church Government. But the King maintained the Cause of Episcopacy so well against that Champion, that he gained the Laurel: And when Friends and Enemies thus conspire to vindicate his Character, who can be so hardy as to resist the Evidence? Must not they who do this, be Proof against Conviction, hardened against Truth, and devoid of Decency?

A
C O L L E C T I O N
O F
L E T T E R S, &c.

L E T T E R I.

S I R,

January 26.

THE Day, the fatal Day is approaching, which was so destructive to these Kingdoms ! Let this be number'd in the Black List ; let it be a Day of Mourning, Grief, and Lamentation. Let no Mirth be heard in our Streets, no Smiles sit upon our Countenances, no Festivity appear, no Calves-Head Entertainments be celebrated in public or private. May such Practices, such Feasts be had in Abomination ; may such Persons be detested, be shunned ; and may all the Sons of the Church do their Duty, observe the Day in the Manner which she appoints ! and then we may expect the Times to mend ; then hope the Gloom, the Curse which now hangs over us, will be speedily removed, and that halcyon, happy Days will succeed. We have Reason

son to mourn, great Reason to weep; for no Day in our Annals, no Day in our State Calendar, is so big, so pregnant with Mischiefs, as this: The dire Effects we now feel, we are now very sensible of; they are too many, too visible to be denied.

The Rebellion of this Day deprived us of our Religion, robbed us of our Liberties, made every Man's Fortune precarious, depend upon the Commons, the Scum, the Refuse of the People. Unless a Man would sacrifice Conscience, make Shipwreck of Faith, take abominable Oaths and Covenants, he could promise himself no Safety; but was liable to the Insults of the Soldiery, in Danger of being robbed, plundered, or having his Goods confiscated. How many Persons of Character, of Distinction, were taken up! Were not all the Prisons about London filled, and new ones built? Were not Ships on the River Thames converted into Prisons; and were not many Persons of good Quality (both of the Clergy and Laity) kept under Deck, not allowed to see their Friends? And did not many of these lose their Lives by such uncommon Cruelty?—Such was the Liberty of those Times! such the Mercy of our new Masters! Did these Wretches call the Star-Chamber, and Ship Money, Grievances? Did these accuse and condemn Lord Strafford, and good Archbishop Laud? What! Shall Murderers censure Anger? Shall Thieves and Robbers talk of Honesty? Shall common Prostitutes preach up Chastity, blame little Indiscretions? Shall the Blind take upon them to distinguish Colours, to condemn others, to decide such Matters of Moment?

O amazing! that these Days of Confusion should be praised; that these devouring, destructive

tive Wretches should be pronounced Patriots! But, what will not Whigs do, what will not Men of such Principles assert? O happy Britain! if such Notions were once banish'd; if such Men were once changed, would once do their Duty.—Religion, orthodox Religion, was discountenanced, was oppress'd; and ranting, mad Enthusiasm introduced, and set up in its Stead. To worship God in the Beauty of Holiness, in a Form agreeable to the Scriptures, was now no more; was now esteem'd, pronounc'd rank Popery: though Popery triumph'd in the Ruin of our Church; was glad to see such Confusion brought, such a powerful Barrier taken and demolish'd; nay, she countenanc'd, encourag'd many Species of Fancifism, which were then amongst us. They wisely thought, that if a Church so regular, so decent, so well establish'd, was once remov'd, and that if such Nonsense, such mad Schemes prevail'd; that these Confusions might make Way, might force Men to put into Popery as a safe, a desirable Haven. Such Blasphemy which was then proclaim'd, such Nonsense which was then vended for Religion, could not long subsist, could not long maintain their Ground. Such Things were ascrib'd to the Spirit, such Doctrines father'd upon the Scriptures, which a Man in his Senses would blush to own, would be asham'd of adopting. Rebellion, Sedition, King-killing, No Bishops, were all to be found in the Scriptures, written in legible Characters; were all broach'd and father'd upon the Holy Ghost. There was nothing so bad, so impious, but it could be prov'd, be vindicated, either from the Old or New Testament. There was nothing so sacred, as to escape their impious Touch; nothing so bad, but the

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Holy Spirit directed them to. Good God! that Men should ever arrive at such an Infatuation, as thus to blaspheme the Spirit; thus to pervert and wrest the Word of God. The sacred Oracles teach such Things! which command to obey our rightful Superiors, both Civil and Ecclesiastical; enjoin us to give to all their Dues; require us to fear God, honour the King, and love the Brotherhood! There is no Rebellion, no Cruelty, no Oppression, no Theft to be found there; but whatsoever is good, praise-worthy, or desirable, to make Life happy, Society safe, is there required, is there exacted. Look over the Sermon on the Mount, and you will find such a Scheme of Morality, such a Code of excellent Laws, such a glorious, peaceable System of Precepts, which no Nation, no Age, no Lawgiver, no Philosopher ever produc'd. This as far exceeds all human, unassisted Compositions, as Light exceeds Darkness.

The Church of England, which copies from this divine Original, condemns such Methods, rejects such Comments, detests such Interpretations as these. Loyalty is the Badge which she wears, the Characteristick which she commands her Sons to distinguish themselves by: Her Prayers teach, her Homilies enforce this. And shall we be afraid, ashamed of vindicating what she thus publickly approves, what she requires, exacts from all her faithful Members? With what advantageous Lustre must she appear to those who have heard of the dire Effects of the Holy League in France by Papists; of the Holy Covenant in Scotland by Puritans; and of the Solemn League and Covenant in England by Presbyterians! Shall a Church be despised, which stifles Rebellion in
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the Womb, which eradicates such dangerous Principles, such bewitching Weeds? Shall a Church, which censures such a Behaviour, whose Garments thus carry Peace, not be commended? Doth not she blame Resistance on all Accounts to lawful Authority? Doth not she disclaim it on Account of Religion? Can Rebels then be her Sons? Can they, who resist the rightful Magistrates, belong to her Communion? Can they, who disclaim the Sovereign, whom God and the Constitution have given them, be blameless?— This Doctrine, which Christianity teaches, which the Church of England imposes, is agreeable to the best, the strictest Reason.

If it was lawful to resist Authority at Pleasure, what Confusion might this occasion! on what a tottering, sandy Foundation would Government depend! Could it then protect from foreign Enemies? Could it then restrain the Violence of domestick Rage? Would Grievances, would Complaints be wanting on such an Occasion? Would not every Faction be scheming for Power? Might not Robbers think themselves injured, their Liberties abridged, if restrained from Violence, if punished according to Law? Who then would regard the Decision of Courts in Disputes of Property? Who then would not appeal to Resistance? When this Doctrine of Resistance was so publickly adopted, so generally espoused in this Nation, was the Government ever at a Stand? was it not continually changing Hands? When the Presbyterians had completed the Ruin of the King, did not the Independents start up, get the Power, and finish the horrible, devilish Work which they had begun? Did not the Army deprive these of the Power, and give it to Cromwell? And did
not

not the Lamberts, the Fleetwoods, the Junto at Westminster, and other contending Parties, which rag'd after Oliver's Death, deprive his Sons of the Power? Thus dangerous was such a Notion! thus fatal were such Practices! What Good can be expected from Rebellion? What dangerous Convulsions has it rais'd! What destructive Struggles has it occasion'd! What Desolation, what Misery has it brought to Empires, Kingdoms, Provinces!

O! that the Subjects of these Kingdoms would read the Works of our martyred Sovereign; and they would speak, declare his Character: they would shew that He was too Great, too Good for such a People. Had He liv'd at a different Age, another Time, and amongst a sensible People, how would He have shone! how much been rever'd! how vastly admir'd! The Church would have flourish'd, and the State been glorious, and all the People happy in their just Liberties.

Your oblig'd, humble Servant,

L E T T E R . II.

ON THE TWENTY-NINTH OF MAY.

S I R,

LET this Day be observed as a Festival, be distinguished as Joyful. Shall the Sun arise, the Clouds be dispell'd, the Night vanish; and shall not we rejoice, be glad on the Occasion? Shall Liberty be restor'd, Life and Property secur'd; shall the Prisons be open'd; slavish, heavy Chains knock'd off; shall Confiscations cease, Sequestrations

tions be at an End, grievous Impositions removed ; and shall no Festivity appear, no Expressions of Joy be heard, be seen in our Streets ? What ! not smile to be delivered from Egyptian Slavery ! not rejoice at a Ransom from Bondage, at a Rescue from such severe Taskmasters ! But, though Whigs and Fanaticks despise the Mercy, ridicule the Favour, and are sorry at such a Change ; yet the true Sons of the Church will be thankful, will detest Rebellion, preserve their Loyalty, and continue faithful to the King, whom God and the Constitution have given them ; they will not fail in their Allegiance, make an Alliance with Korah ; they will not approach such Tents, join themselves to such accursed Things.

How excellent is the Service for this Day ! Doth not this condemn Rebellion, enjoin Obedience to the King, and his Heirs ? Doth not this censure the Rump, Oliverian Usurpation as unlawful ? Doth not this affirm that the undoubted Right belonged to King CHARLES the Second, though he was then in Exile ? Doth not this shew, doth not our Constitution prove that Right and Possession don't always go together, but may be separated ? Was not Oliver possess'd of the Power, and had not King CHARLES the Right, the Authority ? If Possession gives Right, why do we endeavour to recover our Purfes from Robbers, our Goods from Thieves ? Why do we dispute, go to Law about Estates ? Why don't we sit still, rest ourselves contented ? If the Subject may be injured, his Property invaded ; if Possession is of no Avail against his Right, but is exploded, laughed at by the Laws ; if the Injured may appeal to Law, have recourse to Equity against an unjust Possessor : May not the

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King,

King, when dispossessed, desire his Brother Princes to assist him in the Recovery of his Dominions? Nay, may he not command, enjoin his Subjects to appear under his Banner, to join his Standard against Usurpation? Is not War begun, carried on to support Right, to recover lost Dominions? What! shall the Law thus fence, thus guard Private Property; and shall the Publick be exposed to Violence? Shall the King suffer, not be intitled to the Subjects Allegiance when he wants it most? What! is it a Crime to steal a Purse, and none to seize a Kingdom? Is it worse to rob one, than to plunder a Thousand, to spoil a Nation? Has not the King an equal, as good a Right to his Kingdoms, as the Subject has to his private Property? Has he not a legal, a Constitutional Right? Has he not Acts of Parliament to plead in his Favour, to recognize his Right? Is not Rebellion condemned, stigmatized by the Laws as the blackest of Crimes? Are not such Invaders of Property punished in a more exemplary Manner? Do they suffer in the common Way? Doth not the Manner of their Death point out the Heinousness of their Crime, distinguish them from other Criminals? O shameful! that Men, Christians should plead Possession against Right; when our Laws, our Acts of Parliament, our Courts condemn, proclaim against it. Is not this a fine Doctrine for Society? May not this be pleaded by Thieves, Robbers, Highwaymen? Away with such wild Notions! May such dangerous, such Anti-christian Doctrines be banished, never more disturb our Israel! Is not our Duty delivered in the Scriptures? Don't they command us to do to others as we would have them do to us? Don't they require, enjoin us to make Resti-
tution,

tution, to give to All their Dues ? King CHARLES (though of the Church of England) was intitled to the Allegiance of the Presbyterians : Difference of Religion makes no Alteration in this ; what is owing, what is due, must be discharged, must be paid to Jews, Turks, Freethinkers. Doth not Christianity confirm, ratify to us what we have a Right to by the Laws, by the Custom of the Place, Nation in which we live ? What a Slur would it bring upon the Gospel, what a Stain upon our most holy Faith, if it encourag'd such a Practice, adopted such a Principle as Possession against Right ? But, nothing like this can be found in the Gospel, can be produced from the New Testament.

O happy Day on which the King was restor'd ! O joyful Day which gave CHARLES to be our Sovereign ! Let this Day be distinguish'd in our Calendar, be ever mention'd with Honour : Let this read us a Lecture of Forgiveness ; let Royal CHARLES put us in Mind of Mercy, force us to forgive our Enemies. Did not he forgive, pardon all but those who had actually imbrued their Hands in the Royal Martyr's Blood ? Those are forgiven who waged War against the King, laid waste his Kingdoms, ruin'd, beggar'd the Royal Family : Those are pardon'd who had driven Majesty into Exile, set a Price upon his Head : Those who had renounced their Allegiance, abjured their Sovereign, are received, taken under Royal Protection. Mercy open'd her Arms to the Presbyterians who had begun the Rebellion, occasion'd the Mischief. Did not the Presbyterians, when they again possessed the Power after Oliver's Death, meditate Revenge, Exportation to the Loyal ? But here Providence interpos'd,

defeated the Parliament's Designs. God raised up a *Monk*! made him our Deliverer. God brings Things about by improbable Means, by unlikely Methods. Shall not the Name of *Monk* be glorious, be ever mention'd with Honour? Did not *He* make these Kingdoms happy? Did not *He* wipe away Tears from our Eyes, make Joy sit upon our Countenances? *He* justly deserves the Appellation of Deliverer! *He* will ever shine in our Annals, ever read Rebels a Lecture of returning to Duty. If he had died a Rebel, his Name would have stunk, his Memory would have been infamous. If he had not left Usurpation, he would have been odious, made no Figure in History.

O joyful Restoration! Before this took place, Were not the most absurd Whimsies adopted for Religion? Did not Mechanicks hold forth, Officers preach, the infatuated Multitude pretend to Inspiration, to the Gift of Prayer? Was not the Church of England upbraided, loaded with Slander? Were not her holy Offices despised, called Carnal, and esteemed unfit for the Spiritual, the Inlighten'd? Were not her Clergy despised, persecuted, and esteemed Priests of Belial, pronounced Sons of the Scarlet Whore? Were not extempore Effusions admired, extempore Blasphemy called Spiritual, pronounced the Dictate of the Holy Spirit?—This Night of Confusion almost defaced Orthodox Religion, almost banish'd the publick Appearance of it. But though Truth was persecuted, yet she was still admired, still adhered to. Though her Oratories were converted into Stables, into Conventicles; yet God was still worshipped in the Beauty of Holiness, according to the Church of England. At that Time, there
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were many who adhered to the Church, maintain'd loyal Principles: These had Resolution not to follow the Multitude, not to swim with the Tide. The Splendor of public Worship did not so dazzle their Eyes, as to make them think that Truth could not be found in an upper Room, in a private Family.

Your oblig'd, humble Servant,

L E T T E R III.

S I R,

June 25.

IN my Letter on the Twenty-Ninth of May I mention'd the Mercy, the extraordinary Mercy displayed at the Restoration of the Royal Family. But alas! this made no Impression, no Alteration in hardened Rebels. As soon as they found themselves pardoned, they again plot, again contrive to overturn the Government. The Physician, that had restored them to Health, bid them Live, was devoted to Destruction: The Hand, which had signed their Pardon, must not be spared: The Tongue, which had pronounced them safe, must be pulled out: Nay, he that had eased their Taxes, removed their Burthens, made them flourish, must be sacrificed to their Resentment. No Government could be right, which they had not formed, had not the Management of: No Plan must be adopted, which did not square with their whimsical, unsettled Notions: No Governor must be obeyed, whom they did not approve. They would be the Judges, the Standard

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of Action: Nothing could please, but what submitted to their dangerous Tribunal; nothing must be done, but what they directed. Presbytery, Independency, Anabaptism, must all be the establish'd Religion, must all be countenanced by the King. Would any Thing short of this Impossibility have reconciled them to his Government? To please these, must not he have sacrificed the Church of England, which stuck by him in Adversity, adhered to him at the Hazard of Life? Were not her Members loyal, her Sons true to the Constitution? Did not her Prayers teach the Laity, her Subscriptions oblige the Clergy to this? She keeps the Scripture Path, neither rebels with the Romanist or the Dissenter: She conforms to the Apostles Injunction, gives to all their Dues, obeys the King whom God and the Constitution have given her, and thinks nothing can dispense with her Allegiance to God's Vicegerent. Doth she allow her Sons to transfer their Allegiance to an Oliver, the Rump? Doth she approve of such Methods, want such Supports? Whigs and Freethinkers may act thus; but Christians, Members of the Church of England, have abjured, renounced such a Behaviour at Baptism. And would it have been safe to have given up *These*, and taken Enemies into Favour, put them into his Bosom? Did not these Men delight in Blood, like to fish in troubled Waters, not to submit to rightful Governors; Governors who treated them tenderly, had a fatherly Regard for them? An Oliver, the Rump, were more acceptable to them, than their King, tho' they loaded them with Taxes, governed with a Rod of Iron. Did not the Commonwealth raise as much in Ten or Twelve Years, as Monarchy did in Five Hundred?

dred? What Plots, what amazing Iniquity was practised in King Charles the Second's Reign, by the Factious, to subvert our happy Constitution, to accomplish their dangerous Schemes! Did not they design to murder the King, the Duke, the Judges? The secret, the deep Contrivances of the Faction are astonishing, incredible! Were not divers Persons taken up to countenance a sham Plot? Nay, did not they get some by Torture, by Bribes, to accuse the Innocent, to say Things which they knew to be false? And did not many lose their Lives by such Evidence, fall a Sacrifice to their scandalous Juries? To be faithful to the King was dangerous, to be employed by the Duke was hazardous: Were not the King's Friends condemned, his Enemies acquitted by their Juries? They had a Shaftesbury to scheme, an Oates to accuse, a Jury to find guilty. To give a Detail of their dark Designs would make one's Ears to tingle, would force the Applauders of the Faction to blush. North's Examen is an excellent History of that Reign, and richly deserves the Perusal of the Sensible. This shews Whiggism to Perfection: This would convince us that they will stop at nothing to promote their Design: This might account for modern Plots, unravel Mysteries of Iniquity. Honour, Truth, Innocency must fall, must be sacrificed to their Schemes. The Romaniſts deny the Fifth of November, are ashamed to own the Action; but don't Whigs and Dissenters observe the Thirtieth of January as a Festival? Don't they applaud the Axe, praise the Hand, and drink to the pious Memory of him that gave the Blow? To what an Infatuation will Enthusiasm, Rebellion carry Men? Did not the Archbishop of St. Andrew's fall a Sacrifice

to

to Presbyterian Rage, tho' very remarkable for his great Lenity towards them? Did not they massacre him, stir his Brains with the Points of their Swords, and would they own this to be a Murder? Did not some of them chuse to die rather than make such a Concession, hold Life on such scandalous Terms? Nay, did not they refuse to say, God save the King! at the Place of Execution, when the Duke of York offered Rebels Life on that Condition? What Lies were raised, what Slanders cast upon King Charles the First, to blacken Majesty, to blow the giddy Multitude into Rebellion! Was he not accused of Popery, tho' he fell a Sacrifice to Faction for his high Regard to the Church of England? Was he not charged with the Irish Rebellion, though it would never have been, if the Factious in England would have taken his Advice, followed his Directions? And would it not have soon been suppress'd, when it was broken out, if he had been obeyed? But what will not Malice say, what will not factious Rebels give out? The rebellious Dissenters oppose the King, occasion the Massacre, by their refractory Behaviour, and then lay the Blame at his Door, make this the Alarm to spirit up the People to Rebellion. Is not this the Summit, the Top of Wickedness? Doth not this discover Malice to Perfection? If he could have counterfeited the Enthusiast, acted the Cromwell, he might have kept his Crown, preserved his Life; but such Methods he scorned, such Hypocrisy his righteous Soul would not submit to. If He and his Royal Father had not been too merciful, had copied after their illustrious Predecessor Queen Elizabeth, the Rebellion might have been prevented, he might have died in his Bed, left his Kingdoms

Kingdoms flourishing. These Men were not to be won by Favours, to be softened by gentle Methods: Indulgence was lost upon them! Severity might have done the Business, prevented the Mischief. If you forbear, they grow insolent, think you are afraid of them, court their Favour. They seem to like Discipline, to be fond of Severity. This Princess governed them with a high Hand, enforced the Laws against them, and yet she is now admired, now extolled by their dissenting Offspring. These were indulgent, treated them with great Lenity, and now they are abused, called Tyrants. Queen Elizabeth esteemed Fanaticism and Popery to be Twin-Sisters, and so made no Distinction between them, but equally enforced the Laws against both. In her Reign the first independent, separate Congregation was held, the first extempore Prayers used, called spiritual by a Romanist: And in that new-erected Conventicle he affirmed, the Church of England's Liturgy was Mass put into English. Have not Papists and Dissenters joined Forces? Did not Puritans promote the Spanish Invasion? Did not covenanting Presbyterians apply to the Popish King of France for his Assistance against that good Protestant, King Charles the First? Nay, was not the cursed solemn League and Covenant copied from the Holy League in France, and sent by Cardinal Richelieu to the Scots Presbyterians? Were not Romish Priests in the Parliament Army when King Charles was beheaded? Had not Oliver his Agents amongst the Romanists? And did not Popery promote many Species of Fanaticism, assist in ranting Congregations?

Your obliged humble Servant,

D

LET.

L E T T E R IV.

ON THE MARTYRDOM OF KING CHARLES THE
FIRST, OF BLESSED MEMORY.

S I R,

THIS Day the Mighty fell, the Illustrious was vanquished. Had he fallen by the Hands of Enemies ; had he been sacrificed by Strangers ; this Day of Martyrdom might have been observed as Festival, might have been celebrated as the Day of his Nativity, as a Day that put an End to all his Troubles, finished his Warfare, removed him from Misery to Joy, from Earth to Paradise : But as he fell by his own Subjects, was destroyed by his own Children, whom he had nourished, raised to a most flourishing Condition ; this alters the Case, this brings a Stain, a Blemish upon these Kingdoms, which makes us odious to Posterity, and reflects Dishonour upon the Church of England, though her Sons were loyal, abhorr'd the Action. Deth not the Church, by observing this Day as a Fast, vindicate her Character, proclaim her Innocency, and publish her Detestation of the black, yea of the execrable Murder ? Shall an excellent Prince fall thus ; and shall we not grieve ? Shall a Day be stained with so foul an Action ; and shall it not be observed with Lamentation, Tears, and Fasting ? Shall we thus grievously sin, thus provoke Heaven ; and shall we not repent, use proper Methods of Humiliation to avert the Anger of God ?

Let us not argue for, or presume to palliate the Murder ; this will stain our Hands, make us guilty of innocent Blood, and may bring swift Destruction upon us. O execrable Rebellion!

What !

What! murder a Prince whose Piety was so eminent, whose Virtue shone so bright? destroy a King that raised this Kingdom to its Meridian of Happiness? Did we ever so flourish, ever so shine, as before these Troubles broke out? Might not too much Happiness occasion our Ruin? Might not too great Opulence hasten our Destruction? Can modern History produce his Equal? Can antient Annals shew his Superior in the Royal List? And shall such a Prince be sacrificed, fall by the Hands of Violence?—But let us not wonder at what Rebels do: Is not Rebellion as the Sin of Witchcraft? Doth it not extinguish Reason, deprive Men of their Senses? Will not this call White Black, and Black White? Will not this persuade Men that Bitter is Sweet, and Sweet Bitter? Was not this the Case in those Days? Was not Slavery called Liberty? Were not the Tyranny of the Rump, the Iron Rod of Cromwell, preferred to the Lenity of Charles, to the Mercy of a Stuart? Was not the bright Sunshine of his Government despised? Were not the Halcyon Days which we enjoyed under his Administration forgot?

How dangerous the Time in which this King lived! Had not Faction erected its Head? Had not an enthusiastick Spirit gone forth and poisoned the Commonalty? Did not the Spirit of Presbytery prevail, which paid no Regard to Reason, was governed by Cant and Nonsense? Did not this wage War against the established Church, bind itself by an abominable Covenant to effect its Ruin? Was not this Covenant destructive to the Gospel, contrary to the plain Precepts of Christianity? Did not they think it lawful to resist the Civil Power? Did not they esteem it their

bounden Duty to destroy Magistracy to accomplish their abominable Schemes? Is not Submission to rightful Powers required by the Christian Religion? And did not these Men take a Covenant inconsistent with this?

When this bright Sun was obscured, when this good King was driven from the Helm; Did not Clouds and Darkness prevail in our Hemisphere? Was not the established Church soon overturned, the Constitution destroyed, and the Laws disregarded? Did not the Army govern, the Sword prevail? Did not this determine Property? Was not this the Standard of Right? Was there any Appeal from such a blessed Tribunal? These were the Halcyon Days of Whiggism! this the happy Consequent of a Presbyterian, Oliverian, Independent Government! May the good God deliver us from such Masters! May he never suffer such Men to prevail!

When Enthusiasm presided at the Helm, what a mad Scene was exhibited to View! What immense Taxes were raised! What grievous Impositions were laid upon the Subjects to support their novel Government! Did not they raise mighty Sums against Law, contrary to the Constitution? and did not they exact Obedience to these their Orders with a high, a cruel Hand? Did these Men vote Ship-Money a Grievance, tho' a moderate Sum, and raised at a critical Time, at a Time when Faction run high, refused to grant the King necessary Supplies; and were their very heavy Impositions no Grievance, no Burthen to the Subject, tho' extorted to carry on a wicked Rebellion, to make the Nation an Aceldama, a Field of Blood? What! had not the King as good a Right to raise Money to keep himself from starving, protect his People, and maintain the Honour of his Kingdoms,

Kingdoms, as they had to make them miserable? Was not Frugality his Character? Could they accuse him of squandering the Money? Did not he prove himself a Father to his People? Was not the visible Cause of his Destruction owing to Mercy; may it not be imputed to the Lenity of his Nature? Might not he have checked the Rebellion in Scotland in its Infancy; might not he have prevented them from following him so soon with an Army to England; if a fatherly Affection for his People had not made him think better of them than they deserved? Did not he pardon the Covenanters who applied to the Popish King of France to assist them against himself, tho' a Protestant? Nay, and did not he make the covenanting Lord Loudon the Chief Minister of the Kingdom, tho' guilty of so foul a Treason? Such was the Mercy of Charles! such his Method of treating Enemies! He endeavoured to overcome them by Favours, to soften them by Kindness. But such gentle Purgatives would not expel such an inveterate Disease, would not cure such a deep-rooted Rebellion. If he had divested himself of his extraordinary Lenity, and had followed his own wise Counsels, Things might not have come to such a Crisis, the dismal Rebellion might have been prevented.

Tho' it pleased God to suffer this good King to be vanquished in the Field, fall into the Hands of the Enemy; yet, in the Province of Reason, in the Umpire of Law, he still maintained his Ground, till kept his Post. Did not he demolish their weak Batteries, shew their Arguments were built upon a sandy Foundation? How did he triumph over Presbytery, defeat the great Goliath, the Champion of their Cause? And was not his Knowledge of the Constitution, his Skill in the Laws so great, that they could not bear his Arguments,

Arguments, but imposed Silence on him in their pretended Court? His Writings bear Testimony to the Excellence of his Character, and speak for him, tho' dead: They will immortalize his Memory, and make him dear to sensible Posterity.— Don't they shew him to be a good Christian, a great Statesman, and an excellent Divine? Don't his private Letters, tho' exposed, taken by the Enemy, redound to his Honour, shew the high Regard he had for his People?

Let us not triumph over this pious King for any Concessions he might make in his Difficulties, which don't seem consistent with his high Character: But let his Mistakes put us upon our Guard, make us never yield to Mediums which are not consistent with Duty. What Man is perfect? Who can be found that never slips, never swerves from Principle in some Particular? Were not his Mistakes like a fond Parent's? Were not they owing to the Persuasion of Friends, to the Hope of Peace, to the Desire of composing Differences? Did not he establish Presbytery in Scotland, that he might preserve Episcopacy in England? Was not worldly Policy used to gain his Assent to the great Lord Strafford's Death? Would he consent to it till a Letter was brought to him, as sent by Strafford to desire it? What Methods were used, what Ways taken to misguide this good King! May we not labour under such Temptations; may we not be exercised with such Difficulties! But if this should be our Lot, if such critical Circumstances should overtake us; may God give a Spirit to discern, and Grace to follow the right Path! But did not he sorely lament, greatly bewail his mistaken Conduct? Doth not the excellent Book composed in his Distresses prove this; shew his great Anxiety of Mind for
involving

involving his Hands in innocent Blood to gratify a merciless, cruel Faction?

May we follow the Martyr of the Day! May his bright Example encourage us to give up all that can't be kept with a good Conscience! Did not he fall a Sacrifice for his high Regard to the Church of England? Did not he make a glorious Stand for the Laws, for the Liberty of his People? Would he accept Life when offered to him on the 28th of January on scandalous Terms? Had not he Grace and Resolution to despise the Offer, prefer Death to Life? May we imitate those Worthies that were honest in those trying Times, that fell Victims to the Rump, Oliverian Usurpation, that dared to die for their King and Country! Shall they wade thro' Blood, Slaughter, Wounds, and the Loss of all, to Duty? and shall we run no Hazard, not give up a little Pelf when God and Religion call? Shall such a Cloud of Witnesses appear; shall such a shining List of Heroes adorn our Annals; and shall we not be moved, not follow such glorious Lights; Lights that could not be extinguish'd by a Storm, but shone the brightest in Persecution?

Your humble Servant,

L E T T E R V.

ON THE TWENTY-NINTH OF MAY.

S I R,

O Joyful Day! May this ever shine in our Annals, proclaim our Gratitude, be an instructive Monument to Posterity! May one Side shew the Danger of Rebellion; may the other bring

bring to our Mind the Sweets of Loyalty, the Advantage of obeying our Sovereign! May this adorn our Calendar, be observed by the Church of England, till Whiggism is no more, till the four Leaven of Presbytery be extirpated, till the poisonous Weed of Independency dies! Look from 40 to 60, and behold the Scene, view the Miseries, and then plead for Rebellion, commend Resistance, if you can. But what Defence can the Advocates for Resistance make, when Demonstration stares them in the Face, so loudly proclaims the gloomy Consequences? What! will not this ghastly Scene, this frightful Prospect force them to subscribe to the Scriptures, own the Excellency of the Doctrine of Non-Resistance to rightful Magistrates? If the Scriptures, the Church of England, our Constitution, had not made this Doctrine our Duty, yet Reason would recommend, Prudence must adopt her.

Is not this Day deservedly Festival, which put an End to a Rebellion which had slain its Thousands, destroyed its Ten Thousands; a Rebellion, which stained our Rivers, manured our Fields with Blood; which slew the Heads, mowed down the Heirs, and made many Families extinct; which spilt the best Blood, cut off Men that were an Ornament to the Kingdom, that made our Nobility to shine, our Gentry to appear with advantageous Lustre? What Treasure did this exhaust; how many Thousands expend; how many Millions lavish; to redress a Grievance which was not visible, which left the Nation flourishing! What! apply such desperate Remedies in a healthful State? use such Corrosives when there is no Malady, when the Skin is scarcely grazed? O miserable Kingdom! O dismal Times! when we were deprived of our King, lost our
Physician,

Physician, and were in the Hands of such mad, such dangerous Quacks! Did not these Quacks, who promised Cure, boast such mighty Wonders, destroy the Nation, infect the whole Body Politick? Did not they reduce it to Skeletonism, make it full of Wounds and putrifying Sores? And could we find any Relief, procure any Assistance for these dangerous Maladies, till we returned to our King, applied to the Physician whom the Constitution had given us? This was a Remedy which soon restored us to a State which all the very expensive Quack Nostrums could not effect. How dangerous was this Method of redressing Grievances, of removing imaginary Diseases! Did not they arm the Multitude, and for one indulgent Master give us many Thousand Tyrants? Did not this expose us to the Insults of the Commonalty, to the barbarous Outrage of the Soldiers? Did not these domineer over their Betters, oblige them to submit to their Tribunal? Could any Thing be safe, any Thing secure, in that Night of Confusion, in that Time of Distress? O foolish Nation! thus to barter Safety for Confusion, Riches for Beggary! But, may their Mistakes make us wiser! May their Scars remind us of our Duty! May the Wounds which we formerly received make us cautious, put us upon our Guard! If the Fire will not deter us from Rebellion; if the Calamities of our Ancestors will not make us loyal; if neither Duty nor Interest will preserve us from such a dangerous Precipice; what Methods, what Arguments can we use? What! call the Doctrine of Non-Resistance Slavery! commend Resistance as Liberty, when we have so remarkably suffered by it! But may Truth operate! May Facts be examined, be

E weighed

weighed in the Balance ! May Words and Names not determine our Judgement ! for it is no new Thing to traduce good Men, and to put the best Things in an infamous Light, while bad Men and the worst Actions are applauded. How destructive is Resistance to Society ! How fatal this Rebellion ! Did not this slay more in one Battle, than Persecution and Tyranny did from the Conquest to that Time ? Nay, have not more fallen by this in the three Kingdoms since the Reformation, than in the nine famous Persecutions of the Roman Empire ? If we look from Pole to Pole, we shall see the Effects, the Havock of this Doctrine : If we search the Annals, examine the Records of Countries, we shall see the bloody Trophies, the Spoils it has made. Has not this conquered Nations, subdued Kingdoms, and brought them into abject Slavery ? Has not this given them such shameful Chains, which a foreign Enemy could never have imposed ? How have the Mighty fallen by this ! Has not this weakened the Pride of the Forest ? Has not this reduced the Great to a shameful Dependence on their Inferiors ? Has not this banished the sturdy Oak and the tow'ring Cedar, and forced them to give Place, to yield the Pre-eminence, to the lowly, despicable Shrub ?—How destructive was this Rebellion to these Kingdoms ! Did not this stagnate Commerce, make Trade to bleed at every Vein ? Did not this cherish a Spirit of Enthusiasm, which still exists, still powerfully operates amongst its Votaries ?

On this Day Slavery vanished, Persecution fled, Truth again revived, an orthodox Faith was once more established, once more erected its drooping Head. Did not this Day restore Order, revive the Arts and Sciences ? Did not this dispel the Fears,
banish

banish the Gloom, and secure the Fruits of honest Industry? How miraculous the Deliverance of the King! how visibly did Providence interpose in his Favour! Did not he continue a long Time after the Defeat at Worcester? Were not many trusted with the Secret? Was not severe Punishment threatened to those who should harbour him? And yet he escaped the Danger, was afterwards restored. Did not his wonderful Preservation read a Lecture of Loyalty, call his Subjects to Duty? What! shall Heaven protect, and shall Man be neuter, be an idle Spectator? Shall the Deity so remarkably interpose, and shall the Subject suffer him to fall by his Inactivity, by not appearing in so just, in so glorious a Cause?

Your humble Servant,

L E T T E R VI.

ON THE MARTYRDOM OF KING CHARLES, OF
GLORIOUS MEMORY.

S I R,

THIS Day is the Disgrace of Whiggism; this fully displays the Cruelty of Presbyterian, Independent Principles. This is a Blot in their Escutcheon which they have not wiped off: This is a Stain of which they are not ashamed, a Blemish which they commemorate in their Calves-head Entertainments. O shameful! thus to applaud Murder, thus to own Regicide Principles! But away with such Feasts, with such scandalous, diabolical Commemorations! Can these Men, that thus deify Treason, Murder, Robbery,

and Regicide Practices, blame the Heathen for their abominable, shameful Deities? What! raise a Monument to Cruelty? erect Trophies to such a black, such a foul Crime? But the Trophy of the Calf's-Head is significant, points out their Folly, their egregious Stupidity. What! keep a Day as a Festival, which is the grand Æra of our Misfortunes, the Date of our Misery? To this we may impute our Want of Principle, our Loss of Trade. The present Beggary, the deplorable Condition of these Kingdoms, may be attributed to this; and will these Wretches still glory in their Folly, expose their Sores, proclaim the Wounds which they have made, and which they can't cure, can't heal? Whiggism has been the Bane of, and will ever be destructive to, these Kingdoms, when Opportunity offers. Did not they butcher the Father, drive the Sons into Exile, and labour their Destruction by the Rye-House Conspiracy? If that Conspiracy had succeeded, what a Massacre would have followed! what Destruction would it have brought upon the Great, the Powerful! what Blood would they have spilt! how many illustrious Personages would have fallen, would have been sacrificed! And were not their Skins to have been stuffed with Straw, hung up in Westminster-Hall as Insignia against Kingly Government! This was the Method, the merciful Method which Whigs would have taken to establish their Commonwealth! Kings can't touch their Subjects, can't call Rebels to Justice; but Whigs, to support a Commonwealth, to maintain their novel Form of Government, may butcher, destroy Men by Wholesale. How artful! how undermining is Whiggism! Did not Whiggish, wicked Shaftesbury

bury put Charles the Second upon Things which he afterwards represented as Grievances, and for which he laboured to subvert his Government? Did not Whiggish Sunderland ruin James the Second? Did not he become Roman Catholick, get the King's Ear, and put him upon Measures which (he hoped) would destroy him? Did not he divide the King and Bishops? Did not he prevail with the King to take Father Petre into Council, and then publish it in the Gazette with great Pomp, to alarm the People? Did not he put the King upon raising a Standing Army, which he knew would revolt upon Occasion, and would serve to frighten the People? O shameful Whiggism! in what a Variety of Forms and Shapes hast thou appeared! what Wiles hast thou laid to catch thyself, make thyself miserable! But now learn Wisdom, banish Folly, and cease to glory in thy Shame: Attend to the Oracles of Reason, consult Christianity, and they will cry out against thee: Nay, admit Life and Property as Evidence, and they will condemn thee.—What Wounds, Scars, and Losses would these shew! What a Detail of Misery would they produce!—When the Sovereign is invaded, the Subjects stand on tottering Ground, are in a precarious Condition. When Majesty is insulted, can any Order, any Degree of Men escape? Will not Rich and Poor be confounded? Will not the longest Sword, the most scheming, wicked Head sit at the Helm, wear the Laurel, and, like a violent Torrent, sweep all before it? Shall Ship-Money be called a Grievance, brought on every Occasion to blacken the Memory of good King Charles? But let us not run away with every Whiggish Handle; let us duly consider the Case, and then the Blame will

will vanish, the King must be acquitted. When this was voted a Grievance by factious Commons, did not the King give it up? Did not he offer all Security that this should be raised no more? Nay, and was this raised at the first, till all the Judges in England pronounced it legal? And are not they the Oracles of the Law? Are not they its publick, its sworn Interpreters? If their Determination was wrong, must they or the King be blamed? Was not he drove to the utmost Distress? Would the Parliament raise him Supplies for his present Exigencies? and was not Ship-Money a Provision for Times of Necessity? But what fine Things did the Commons do, when they got upon the Saddle, and governed the Nation! Did not those pretended Redressors of Grievances levy more per Month on the City of London, than the Ship-money amounted to in a Year over the whole Kingdom? Did not they, without King or Lords, empower Four of their own Number to value the Estates of all but their own, at what they thought fit; and to levy within the Twentieth Part of it? Did not they commission these to distrain by the Train'd Bands; and, for Want of sufficient Distress, to compound or discharge all Debts due to the Party? And if they suspected he concealed any Debts due to him, were not Imprisonment during Pleasure, and Banishment of Wife and Children so many Miles from London, the Consequence of such a high Offence against their Majesties the Commons? To such a Height of arbitrary Power did they arrive! The grand Reformation at which they aimed must be brought about by all Means: Prelacy must be rooted up; the Church of England must be destroyed; tho' Fire, Sword, Blood, and Wounds be the Engine,
the

the Instrument to accomplish the Work. O fine Presbytery! what a charming Thing art thou! Thou hast a Salve for every Sore, a Balsam for every Wound! This sanctifies the worst, the most abominable Actions: This makes Murder, the worst of Murder, no Crime; this places Rebels in Heaven, has numbered Regicides in the glorious List of Martyrs. But, Thanks to God, we have no such Saints in our Calendar. Let Baxter, and the Presbyterians, to their eternal Disgrace, make such Canonizations. If Presbytery would view her own Behaviour, consider the horrible Covenant which she has taken, could she accuse Popery for her Conduct, blame the Methods which she has used to establish herself? What Blood has Presbytery, has Whiggism shed to bring about their horrible Schemes! Have not they slain their Thousands, their Tens of Thousands, nay, their Hundreds of Thousands?—Is not Sir Phelim O’Neil, the Irish Rebel, preferable to the Regicides of 48? Did he, like them, approve the Methods which he had taken? Did not he shew Remorse of Conscience in the Court, for the Outrages committed in the Management of the War? Could the ruling Powers prevail with him in the grand Rebellion to accuse the King? Did not he refuse Life and Estate, when offered him on such Terms? Did not he declare before the Court, that he had no Commission from the King? nay, did not he confess, that the King’s Broad Seal was taken from a Patent of Lord Caulfield’s, (which he found in Charlemont Castle) and affixed to a Commission which he had ordered to be drawn up? And did not Mr. Harrison attest the Truth of this? Did not he declare before the Court, that he himself stitched the Silk Cord or
Label

Label of that Seal to the said Commission? And did not Lord Mac Guire, who was concerned in that Rebellion, vindicate the Character of the King? Did not he wipe off that foul Asperſion? O'Neil, tho' a Rebel, refused to add to his Guilt, by ſuch a lying Accuſation, and maintained the King's Innocency to the laſt. Such a Behaviour in ſuch Circumſtances muſt be admired, muſt be remembered to his Honour: This may, in ſome Meaſure, atone for the Crime, plead in his Favour at the great Tribunal.—How fatal the Irish Rebellion to King Charles! Did not this deprive him of Succours from that Kingdom? Did not this ſerve the English Rebels, favour their Schemes? Would they ſuffer the King to ſtifle it in the Womb? nay, may not the Irish Rebellion be attributed to the Downfal of the Earl of Strafford? and did not the Irish Roman Catholicks and Puritans conſpire with the factious Commons in England to take him off? Did not the Irish Committee, which was ſent to accuſe that excellent Governor, conſiſt either of Romaniſts or Puritans? and were not they graciously received in England? Did not this great Man keep a ſtrict Eye over both Parties? Did not this make them join their Forces to diſtreſs him? and were not they animated to this by the Succeſs of the Scots, and the Diſcontents of the English? Nay, did not both Irish and English Rebels apply for Foreign Aſſiſtance? Was not the Presbyterian Covenant ſent into Scotland by Cardinal Richelieu? Was he not the conſtant Correſpondent and Aider of theſe Covenanters he had made? O, ſhameful! to accuſe the great and good Laud of Popery, who has done ſo much, and wrote ſo well for the Church of England! Did not he make many Converts
from

from Popery; and were not many of them Persons of Quality? How excellent his Book against Fisher! Did not this expose the Romish Errors, shew that they have departed from Primitive Christianity? This speaks for him, tho' dead, and will vindicate his Character in After-ages: This will wipe off the Aspersions of Puritans, and shew the Folly, the Perverseness of that Age. But let Churchmen rejoice to be branded with Popery by such Men, since it has been the Fate of the most orthodox, the most shining Lights of our Church, to be thus traduced, thus misrepresented.

Your's, _____.

L E T T E R VII.

ON THE MARTYRDOM OF CHARLES THE FIRST.

S I R,

THIS is the Æra, the fatal Æra of our Calamities: To this our Bribery and Corruption are owing: From this Rebellion, intestine Broils, foreign heavy Connections have taken their Origin. This is the Fountain which has filled our Island with so many bitter Streams, and made our Eden an Aceldama, a Field of Blood. This is the Parent of the Perjury, Corruption, and Oppression which now walk the Streets, and dare to destroy at Noon-Day. This has brought Religion very low, raised Free-thinking to such a Height. This has given the Mandate to libertine Principles, bid them spread so wide. This has made us such

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Dupes to designing Men, raised our Taxes to such an amazing Height. This has given a mortal Wound to Trade, enabled the French so greatly to undertell us. And will Men still glory in their Shame, still commend an Action whose very dire Consequences we now feel, are very sensible of? The Wound is visible, though some may draw a Veil over it, though all are not so happy as to ascribe it to its proper Cause. On this Occasion all should mourn, though no Eye to Duty, no Sense of the heinous, execrable Crime! Here the Patrons of Liberty should shed a Tear, the Friends to Property grieve, the Candidates for Wealth and Riches be sorrowful: In the mournful Song, in the dismal Chorus, they should all join, all unite: They are all Sufferers, have all a Share in the common Evils of this Day. How are the Mighty fallen! the English reduced by this! What Blood has been spilt! What Treasure lavished on the Continent! Have we not embarked in foreign Quarrels, to the Detriment of Trade, to the Neglect of our own Plantations? And have not we believed that this is for our Good, to our Advantage? What an Infatuation is this! What a surprizing Credulity doth this discover! Doth not this account for the Bottle Conjuror, bespeak us prepared for the most improbable Tale? Well may Men carry their Point, while they have such to deal with. With what Face can we condemn the Romanists for their implicit Faith, while we are thus managed by State Quacks? Can we pretend to Reason, set up for Men of Sense, while such gilded Pills are swallowed, such delusive Baits so eagerly caught at? But let us not thus degrade ourselves, thus divest ourselves of Reason: Let us judge for ourselves, and not, like
Puppets,

Puppets, be entirely directed by others: Let us not be carried away by Artifice; let us examine Things to the Bottom. Let us go to antient Times, and see how Things passed in those Days: Let us peruse the Annals, and behold the Alteration. View the Halcyon-Days which we enjoyed under King Charles the First, and compare them with the dismal Times which Usurpation brought, and you will see a wide Contrast, a visible Difference. Did not Usurpation raise the Taxes to above Two Millions a Year, though it thought Two Hundred Thousand Pounds a Grievance, a Tax too considerable for a lawful Government? Did it not sadden the Nation with a Debt of Two Millions and a Half, though it found her in a ready Stock of Eight Hundred Thousand Pounds? Did not it maintain an Army for itself of Forty Thousand, though it complained of Two Thousand Guards as dangerous to the Constitution, while in the Hands of the King? Thus inconsistent is Whiggism! thus changeable were the Saints of those Days! But this shews their Struggle is for Power; and while they are destitute of this, all goes wrong, all is out of Tune. Mercy and Lenity can't escape Censure, will often be placed in their List of Grievances. But when Power is lodged with them, nothing can be arbitrary, there can be no Encroachment on the Subject. Blood, Wounds, Slaughter, and the Invasion of Property change their Nature, are no Grievance, when the Good Old Cause is in View, when that is the Point to which they steer. Whiggism can see no Blemish in her own Conduct, no Oppression in her Behaviour: She can raise Millions, contract immense Debts, and call this a Blessing, pronounce Men in a most flourishing Condition. Name a

Whig that has benefited this Nation, advanced the Interest of his Country. Have not they an Eye to Interest? Will not they oppress for their own private Advantage? What Good can be expected from them? What a destructive Wind has arose from that Quarter! a Wind that has destroyed our Constitution, dashed Liberty to Pieces, made a most lamentable Wreck of Religion, Property, Trade! What! raise a Wind to destroy themselves! pursue Methods destructive to Posterity! What Folly to make a Rod, prepare a Scourge for their own Backs! How inconsistent with their Pretences to Wisdom, Liberty, their darling Principle Self-interest! But may they see their Folly, repent before it be too late, and make the best Restitution in their Power to their injured, oppressed Country! May they have some Compassion to the grievous Wounds which they have made, and may they immediately apply some restorative Balsam! This would bespeak them Wise, shew that they had some Regard for themselves, some Bowels for their bleeding Country.—This Day the Royal Martyr fell, that bright Example of Virtue was sacrificed! What an Ornament to Men! How bright a Star in the Christian Firmament! How great were his Virtues! too great for such an Age, for such Men. But he was a Gainer by our Folly. His Trial in the School of Adversity rendered him more illustrious: This proved his Sincerity, shewed that he was actuated by the Fear of God. Death was no Misfortune to him; it brought him to the Haven to which he steered; landed him sooner on that happy Shore to which he directed his Eye. How happy to get to the End of our Journey with Safety! What dangerous Rocks in the Way!
How

How tempestuous the Sea we must pass! Did not some Loyalists live to sacrifice Conscience, swim with the Tide, to be carried away with the Torrent of the Times? Would not a Martyr's Crown have preserved them from the black, the shameful Catalogue? Would not That have made them honourable, made them shine in future Annals? What Temptations were offered to move the Passions, to drive them into their Measures! What lying, inflammatory Pamphlets were wrote, what notorious Lies propagated, to effect this! How was this good King accused, his Actions misinterpreted by the artful Factions! They got the Presses, had incendiary Lecturers to alarm the Public. Had not they Apprentices with Petitions to over-awe the House, to frighten Members from their Duty? Had they not Porters, the Refuse of the City, with Complaints of Burdens too heavy for their Shoulders to bear? Such Methods were used, such Engines employed, to blow up our Constitution in Church and State, to make all a Scene of Confusion, a Field of Blood. This should put us on our Guard, make us cautious of believing Whiggish Reports. If Lyes will carry their Point, they have a rare, excellent Knack at these, and will pour them out plentifully. They can brighten and blacken Characters in a most wonderful Manner: They can metamorphose the Best into Devils, and the Worst into Saints: We can go to this Rebellion for a Proof, for a Specimen of Whiggism. There their Moderation vanishes, their tender Mercies are cruel. And may every loyal Englishman, every true Friend to the Constitution in Church and State, have these Times in View, carry this Glass, this Picture of Whiggism with him; and this will be a Preservative
 against

against their Principles, an excellent Amulet against their Delusions. Few would approach such Tents, be carried away by their Pretences, if the Poison was exhibited, if the cloven Foot thus appeared.

Yours, &c.

LETTER VIII.

ON THE MARTYRDOM OF KING CHARLES.

S I R,

THE more he is clouded, the brighter he shines. The Aspersions of Enemies have been wiped off, have brightened his Character. How busy the Enemy at this Time, how industrious the Pens of Whiggism to blacken the Martyr, to sully the Example of this Day ! But this shews their Iniquity—proves their Guilt : This puts them in the Regicide List—bespeaks them genuine Sons of their Ancestors. What Lies do they retail ! what stale Stories do they revive ! Stories which have been answered, Calumnies which have long since been detected and proved false ! They still persist in Iniquity, still delight in Royal Blood : Their Pride, their Hatred to Right, will not suffer them to repent, will not permit them to retract the Action. They have got to such a Height of Wickedness, as to make this a Festival—a Day of impious Rejoicing. This they turn into Mockery ; on this Day they have

have their Calves-Head Entertainments. But this Behaviour of theirs shews the Necessity of continuing this as a Fast, proclaims against their Attempts of having it erased out of the Calendar : And may it continue till such Practices cease, 'till Rebels blush—are ashamed of King-killing Principles!—O Infatuation ! O shameful, to triumph on such an Occasion ! Had we ever King like him ? Were we ever blessed with such a Prince ? Search our Annals, examine our History, and name a Character comparable to his—produce a Jewel of as an inestimable Value ! God was his Oracle, the Scripture his Magna Charta, the Criterion of his Actions. Worldly Policy he disclaimed, when God and Religion called, when they required a different Behaviour. Such Principles he could not away with unless disguised, unless palliated by Artifice, baited with Lenity. He was a true Father to his People ; he was studious to maintain their religious and civil Rights. These were the Motive, the Spring of his Actions : For these he lost his Life, was a Martyr. How was our Religion adorned, when blessed with a Prince that so richly deserved the Title of Defender of the Faith ! Read his excellent Tracts against Presbytery, and see in what an advantageous Light he appeared. Henderson, the Champion of Presbytery, who managed the Cause against the King, repented of his Rebellion, and, in the Decay of which he died, exhorted his Brethren to return to their Duty to his Majesty, who was *the learnedest, the most religious, and every Way the best King that did ever sit upon a Throne* in Britain. And consider him in Spain, when a Youth, how he triumphed over Popery, how advantageously he maintained his Ground !

What

What a Protestant Prince this ! what an Honour to the Reformation ! May modern Princes copy his bright Example, and dare to adhere to Truth, when persecuted and under a Cloud ! Happy for this Nation if this good King had lived, had educated his Children in Peace ! What a Succession of Princes might we have been blessed with ! What Halcyon—happy Days might we have seen ? What Foreign Connexions, what Continental Concerns might this have prevented ! Might not this have secured our Trade, preserved our Property, and made the Taxes easy ? Might not this have made us Strangers to Bribery and Corruption ? Might not this have blotted out Libertinism and Enthusiasm, and prevented the Growth of those dangerous, destructive Weeds, Methodism and Freethinking ? Might not this have made the Church of England to flourish ; have made her the Ornament, the Glory of the Reformation ? O, what a Loss may the Iniquity of this Day have occasioned ! what Evils may this have introduced ! To this our Robin-Hood Societies may be ascribed ; to this our M——y R———rs may be imputed. If we compare old Things with new, the modern Times with the ancient, this Reign will have the Preference, will not suffer them to come into Competition. What a Figure did we make in Europe before the Troubles broke out, before the factious Spirit appeared, to the Destruction of its Mother ! What Plenty, what Hospitality, what easy Taxes in those Times ! The Richness and Affluence of the Times were the Occasion of our Ruin : These were a Cord to Faction, a Spur to Rebellion ! This was the Rock against which we split, this the Precipice from which we fell !

What

What Noise, what Exclamation against the Taxes in his Time; though, upon the whole, so easy, so trifling! Indeed, they were not raised in the ordinary Way. But who is blameable on this Account? To whom must it be imputed? Was not the Parliament refractory? Would they grant him the usual Aids on Conditions he could approve? Did not this oblige him to have Recourse to extraordinary Methods? and did not our Welfare and Safety require this? Was he not engaged in a War with Two as powerful Monarchs as any in Europe? and if no Money had been raised, might not they have invaded the Nation, taken our Ships, and destroyed our Trade?

Yours, &c.

L E T T E R IX.

ON THE RESTORATION OF CHARLES THE SECOND.

S I R,

May 29.

THIS Day Iniquity departed from Jacob, and Peace returned to Israel. Mount Sion now rejoiced, and the Daughter of Judah was glad. Her Captivity was turned away, her Cypress converted into a Laurel, her Mourning-Hearse into a Triumphant Chariot. Her Gloom vanished, her Tears were wiped away, and Joy and Festivity again sat upon her Countenance. Her Infatuation ceased, her Senses and Reason returned, and she was at last roused from that Lethargy under which she had so unhappily laboured. She had

G

long

long fed with Beasts, too long been a Prey to Non-sense, a Tool to wicked designing Faction. How was she bandied about by Artifice! What idle Tales, what inconsistent Stories were retailed, to excite Zeal, to work upon her Passions! By this they carried their Point, gained their execrable Ends. But now happy England was sensible of her Folly, and saw Duty to be the High-Road to Preferment. She was convinced that Right and Interest pointed the same Way, met in the same Center. The King that she had rejected, the Star that she had so long despised, so long denied, was again sought to, again worshipped. She experienced her Condition to be languishing without him, and found the Necessity of coming under his Wings, under his happy Influence, for her Health and Restitution. By this she recovered her pristine Glory, assumed her antient and very venerable Splendor. She now shone Mistress, reigned Lady and Queen of the Ocean. Step-fathers and usurping Olivers were odious in her Eye; she found them false, she well knew their Pretences to be vain. For Liberty she found Slavery, for Judgment Cruelty, for Justice Oppression, and for a very easy Yoke an intolerable Burden. Her golden Dreams vanished, her very easy Taxes were no more, were metamorphosed into most grievous Impositions. Was not the mighty Sum of above Twenty Millions squeezed out of her in Seven Years? and was not this more than all the Kings had levied from the Conquest to that Time? And did not this Usurpation break the Balance of Power in Europe, by assisting France against Spain? Did not this reduce our Navy to a sinking deplorable Condition? This was the Effect, this the gloomy Consequent of shaking off the Rightful Government. But
 Religion

Religion and Liberty were the Meteors, were the *Ignes Fatui* to effect this. How did these distract the Judgement, bias the Understanding, carry upon a Precipice, and intangle in Briars and Thorns! How shamefully did these deprive her of Sense, make her call White Black, and Black White! But here God checked her in her Career, and was our Friend when the Efforts of Man had been vain, had not been able to accomplish the happy Work of a Restoration. He designed, he planned, but could not execute, could not complete the Thing, till God espoused the Cause, till he lent a helping Hand. The Work then went on successfully, was then in a flourishing Condition. What a Union was then made! How did Friends and Enemies acquiesce in the joyful Song, join in the happy Chorus! Republicans, Cromwellians, and Presbyterians refrained to discharge their poisonous Arrows, acted counter to their destructive Principles. They appeared in the Royal Throng, were of the Confederacy. Hosannah to the King! was amongst them: That echoed in their Tents, was heard in their Habitations. How did the Song of, *Return, O King, to thy Dominions*, spread; how was that sung by Men of all Denominations, of various Complexions! Thus all the different Elements combined, were all united, were all in a Conspiracy. How surprising, how miraculous this! that Fire and Water should agree, should thus amicably run in the same Channel! that Earth and Heaven should thus approach each other, should thus meet in the same Point, in the same Centre! But when God speaks, the Thing must be: When he gives the *Fiat*, the most difficult,

the most unpromising, the most unlikely Work
will be soon brought to a happy Conclusion.

Yours, &c.

LETTER X.

ON THE TWENTY-NINTH OF MAY.

S I R,

O Amazing Day! O surprising Turn of Affairs! Is not the Hand of God visible in this? Doth not Divine Providence appear, set its Signet to the Work? To complete the happy Restoration, did not Harmony arise from Discord? Did not Opposites unite, join their Forces? Was not Presbytery disarmed of its Poison, forced into the glorious List? Could the Independent Oliverian Tribe make any Opposition? Did not they appear in the loyal Throng? Was not a *Monk* raised from Fanaticks? the choicest Flower from such Weeds! the finest Production from the worst of Soils! His Eyes were *happily opened*; he saw through their hypocritical Cant; he beheld, with a compassionate Eye, his oppressed, bleeding Country; and was now fully convinced, that the only likely Method to compose our Differences, to make us again happy and flourishing, was the Return of our exiled Sovereign. He saw no Physician to effect the Cure but *Him*, who had a Right to prescribe. Thus our Deliverance was wrought! such unlikely Instruments conspired! A Balsam, a most healing Balsam,
was

was extracted from Poison! Relief arose from the persecuting Quarter! When God works, the Thing must be: When he speaks, all must obey. He sits at the Helm, and directs Affairs as he pleases: He suffers the proud Tyrant to go so far, to reign so long, and then checks him in his full Career; forces him to quit his delicious Morfel, his wrong-acquired Dominions. At the Meridian of his Happiness he may fall, at the Summit of his Grandeur he may be humbled: In the midst of his Oppressions he may be driven away, not able to impose the slavish, heavy Chains which he had prepared.—Tho' Usurpation was long triumphant, yet Right at last took place, got the Victory. May this teach those in the like Circumstances not to despond, not to give up Hope! This they may keep when stripped of all; this is an Acquisition of which Usurpation can't deprive them. Let us not judge of Things by their Appearance; let us not form our Notions of Right and Wrong by Success. We should weigh them in a different Balance, take our Views through another Medium.—O happy Restoration of the King! How welcome to his Kingdoms! His Return was like the Sun in his Meridian Grandeur: We immediately felt the refreshing Influence; every Order of Men revived. How easy the Taxes! How flourishing the Trade! How well were the Majesty and Grandeur of the Nation preserved! Was our Treasure lavished, our best Blood spilt, to aggrandize little Petty Princes? Were vast Sums expended, and immense Debts contracted, for Connections intirely Foreign, in Quarrels which did not concern us? Was a large Standing Army kept up in Time of Peace? Were Foreign Troops taken
into

into our Pay at an extraordinary Price, and brought over in a most extraordinary Manner amongst us? Were the English so far infatuated, so greatly metamorphosed, so shamefully debased, as to desire such Protectors? Had they such abject Notions of their own Courage? Did they thus give Foreigners the Preference, thus forget the illustrious Atchievements of their Ancestors? Was Orthodox Religion then despised, then no Recommendation to Preferment? Was Christianity publicly ridiculed, a Contempt of this no Disgrace? Was the Idol Freethinking publicly erected, and worshipped in the Face of the Sun?—O joyful Restoration! How big with Advantage! how loaden with Benefits! We had no Reason then to mourn, no Occasion to hang our Harps upon the Willows. May the Blessings then derived—may they be transmitted to Posterity! May the Laurel then obtained flourish, may it shine with additional Lustre! When this is lost, we may grieve; when this is withered and torn up by the Roots, we may make great Lamentation.

Yours, &c.

THE TESTIMONIES OF PRESBYTERIANS
AND REPUBLICANS.

LILLY the Republican, speaking of King Charles, says, *He was no Papist, nor favoured any of their Tenets.* Lilly's Tract, intituled, *Monarchy no Monarchy*, printed 1651, p. 83.

Bishop

Bishop Kennet tells us, that Mr. *Alexander Henderson*, upon his Death-bed, amongst other Things, made the following Declaration:

“ I profess that I was oftentimes astonished
 “ with the Solidity and Quickness of his (King
 “ *Charles’s*) Reasoning and Replies; and won-
 “ dered how *he*, spending his Time in Sports
 “ and Recreations, could have attained to so
 “ great a Knowledge; and must confess inge-
 “ nuously, that I was convinced in Conscience,
 “ and knew not how to give him any reasonable
 “ Satisfaction. Yet the Sweetness of his Dispo-
 “ sition is such, that whatever I said was well
 “ taken. I must say, that I never met with any
 “ Disputant of that mild and calm Temper;
 “ which convinced me the more, and made me
 “ think that such Wisdom and Moderation could
 “ not be without an extraordinary Measure of
 “ Divine Grace. I have heard much of his Car-
 “ riage towards the Priests in *Spain*, and that
 “ King *James* told the Duke of *Buckingham* upon
 “ his going thither, that *he* durst venture his Son
 “ *Charles* with all the Jesuits in the World, *he*
 “ knew him to be so well grounded in the Protestant
 “ Religion; but could never believe it before,
 “ &c.” Kennet’s Hist. of England, Vol. III.

P. 174.

The Truth and Genuineness of this Declaration of Mr. *Alexander Henderson* are proved and confirmed beyond all Possibility of a Reply. In a Letter of Mr. *John Sage’s*, the learned Author of the *Principles of the Cypriatic Age*, are the following Words:

“ Mr. *Robert Freebairn*, Archdeacon of *Dum-*
 “ *blain*, and Minister of *Gask* and *Strathern*, a
 “ Person of great Worth and Integrity, gave me
 “ this

“ this following Account : That while Mr. *Hender-*
 “ *son* was in his Decay of which he died, Mr.
 “ *John Freebairn*, Father of this Mr. *Robert*, and
 “ one Mr. *Rue* and another Minister (whose
 “ Name I have forgot) went together to visit
 “ him. He, the said Mr. *Robert*, who was then
 “ a Preacher, went along with them. After some
 “ Things had passed in Discourse, one of the
 “ Ministers address’d himself to Mr. *Hender-*
 “ *son* to this Purpose : That now in all Likelihood
 “ he was dying ; that he had been very much
 “ concerned in the public Commotions which
 “ for some Years before had happened in *Scot-*
 “ *land* ; that his Testimony after his Death would
 “ be of great Weight with all those that were
 “ zealous for the Cause, &c. ; that, therefore, it
 “ was very proper that he should lay himself
 “ open to those that were then present, that they
 “ might be in a Condition to encourage their
 “ Brethren, &c. To which Mr. *Hender-*
 “ *son* very composedly and deliberately replied to this
 “ Purpose : That he had been very active in
 “ *overturning Episcopacy, and encouraging Rebellion* ;
 “ but he took God to Witness, that he propos’d
 “ nothing to himself, when he began, but the
 “ Security of Religion and the *Kirk*, in Opposi-
 “ tion to *Papery*, which he was made to believe
 “ was at the Bottom of the King’s Designs : But
 “ now he was sensible that his Fears were ground-
 “ less : He had Opportunities of conversing freely
 “ with the King, and he was well satisfied that
 “ he was *as sincere a Protestant as any in his Domi-*
 “ *nions*. He was heartily sorry, and humbly
 “ begged God’s Pardon for it, that he had been
 “ so forward in a Course so unjustifiable ; that if
 “ it should please God to restore him to Health
 “ and

“ and Strength, he would go no further on in
 “ that Course, and he was heartily afraid that
 “ they had all gone too far already. No-
 “ thing was so proper for them as to retract,
 “ and return to their Duty to his Majesty ;
 “ who was *the learnedest, the most religious,*
 “ *and every Way the best King that ever did sit*
 “ *upon a Throne in Britain.* This his Discourse
 “ so surpris'd them, that they for some Time sat
 “ silent. At length one of them (I think it was
 “ Mr. *Rue*) bespake the rest of them after this
 “ Manner :—‘ Brethren, this our Brother is in a
 “ high Fever, and raving : You ought not to heed
 “ what he says.’—‘ No (says Mr. *Henderson*), I
 “ am very weak indeed, but am not at all raving,
 “ blessed be God, who, for his infinite Mercy,
 “ allows the Use of my Reason in this my low
 “ Estate, in which I have as much as ever : I
 “ hope I have spoken no Incoherences, and what
 “ I have said, I will say over again.’—Then he
 “ resumed what he had said, and enlarged upon
 “ it, and *desired them in the Name of God to believe*
 “ *what he spoke was from his Heart, and with the*
 “ *Sincerity and Seriousness which became a dying*
 “ *Person.*—After they had taken their Leave,
 “ the Three Ministers enjoined Mr. *Robert Free-*
 “ *bairn* a profound Silence of what he had heard,
 “ discharging him to communicate it to any Per-
 “ son whatsoever ; and they added Threatenings
 “ also to their Prohibition. But he (as he told
 “ me himself) boldly told them, that he thought
 “ himself bound in Conscience to declare what
 “ he had heard, as he had Occasion ; God’s Glo-
 “ ry required it ; and it was Mr. *Henderson’s* Pur-
 “ pose, that it shall be propaled and propagated.
 “ This Account I had oftēner than once from

H

“ Mr.

“ Mr. *Freebairn's* own Mouth. He died about
 “ twenty-one or twenty-two Years ago, aged
 “ about Seventy.

“ I am, Sir, yours,
 “ JOHN SAGE.”

The next Evidence I shall produce is *Rapin*.
 “ The *Presbyterians* (says he) were possessed, that a
 “ Project was formed to re-establish the *Romish* Re-
 “ ligion in *England*.—For my Part (says *Rapin*),
 “ I verily believe, neither the King nor the Arch-
 “ bishop, nor the Ministers, for the most Part,
 “ ever formed such a Design; at least, in all that
 “ has been said upon this Subject, I have not met
 “ with any Proof which appeared, I will not say
 “ sufficient to convince me, but even to have the least
 “ Probability. Nevertheless, it is certain, this
 “ Opinion was spread amongst the People, and
 “ the *Presbyterians* used all their Endeavours to
 “ gain it Belief. *I do not know whether they be-*
 “ *lieved it themselves*, or only thought it for their
 “ Advantage to cast this Reproach upon the
 “ *Church of England*, in order to strengthen their
 “ Party, in which they succeeded at last beyond
 “ their Expectations.”—*Rapin's Hist. of Eng.*
 Vol. II. pag. 290.

Again, Page 571. “ Some accuse him (the
 “ King), says he, of an Inclination for the *Roman*
 “ *Catholick* Religion: Nay, there are who carry
 “ this Charge so far as to say, he intended to re-
 “ store it in *England*. *These Imputations are*
 “ *groundless*.”

To these Testimonies one of *Oliver Cromwell's*
 may be added, which you may find in *An At-*
ttempt towards the Character of Charles the First,
 Page 16. It is there reported from *Ludlow*

Cromwell himself, being present at one Interview which the King had with some of his Children, could not but acknowledge, “ that he had seen the
 “ tenderest Sight that ever Eyes beheld, and that
 “ he wept plentifully at the Remembrance there-
 “ of; saying, that never Man was so abused as
 “ he, in his *sinister Opinion* of the King, who he
 “ thought was the most *conscientious and upright*
 “ *Man in the Kingdom.*”

THE TESTIMONIES OF CHURCH-MEN.

“ **T**HE King (says my Lord Clarendon) was
 “ always the most punctual Observer of
 “ Decency in Devotion, and the strictest Pro-
 “ moter of the Ceremonies of the Church, as
 “ believing, in his Soul, the Church of England
 “ to be instituted the nearest the Practice of the
 “ Apostles, and the best for the Propagation and
 “ the Practice of Religion, of any Church in the
 “ World. On the other Side, though *no Man*
 “ *was more averse from the Romish Church than*
 “ *he was*, nor better understood the Motives of
 “ their Separation from us and Animosity against
 “ us, he had the highest Dislike to that Part of his
 “ Subjects who were against the Government of
 “ the Church established, and did always look
 “ upon them as a dangerous and seditious Peo-
 “ ple, who, under the Pretence of Conscience,
 “ which kept them from submitting to the spiritu-
 “ al Jurisdiction, would take the first Opportunity
 “ they could find or make, to withdraw themselves
 “ from their temporal Subjection.”—*Lord Clar.*
Hist. Vol. I. Page 8. Octavo Edit.

Bishop *Burnet* says, " He (King Charles) had " a firm Aversion to Popery."—*Hist. of his Own Times*, Page 57.

Dr. *Welwood*, in his *Memoirs*, says, " As to " h's Religion, he was a Protestant, in the strictest " Sense of the Church of England, and for " the Divine Right of Episcopacy."—*Memoirs*, Page 68.

THOUGHTS ON THE PRESENT STATE OF
RELIGION IN THESE KINGDOMS.

S I R,

I Offer a few Thoughts about the State of Religion in these Kingdoms, that we may see whether it be in that flourishing Condition that we may expect to find it in from the great Care which has been taken for its Preservation. Should not Religion at this Time shine in our Hemisphere with a redoubled Splendor? Should it not now appear in its meridian Glory, as we have bought it at so high a Price, as we have made such a prodigious Sacrifice for it? What Property have we relinquished for this! Instead of paying Three Pence in the Pound in Taxes before the Revolution in 88, don't we now pay Eighteen Shillings? and instead of having Eight Hundred Thousand Pounds due to the Exchequer, have we not contracted the amazing Debt of Three Hundred Millions? And have not mighty Sums besides been raised upon the Publick? This is the Account of some of the Losses which we have sustained in Defence of this: And now let us take a Survey of our Gains, that we
may

may see which Scale preponderates. Do we retain Religion in its pristine Glory, which we have purchased so dearly? Has the Church of England that Number of learned, pious, and venerable Prelates which she then had? Has she such a respectable Body of Clergymen? Are her Members as zealous? Do they attend her Ordinances as regularly, or participate of the Blessed Sacrament as constantly, and with as great Ardour? Are they as Orthodox in their Notions? or are they become lukewarm and indifferent about the great and distinguishing Doctrines of Christianity? or do they discover a Tendency to Latitudinarian Principles? Had Freethinking at that Time gained much Ground, or erected its frightful Head, to the Terror and Amazement of good and sensible Men? Had Popery and Fanaticism the Numbers which they now have? Were they in so flourishing a Condition? But now what Alteration for the worse, after all our Profusion of Blood and Treasure! Is not Religion, which we were so anxious of preserving, fled from our Land? and have not Atheism, Deism, and Fanaticism succeeded in its Place, and set up their dangerous Standard? And has not even Popery now gained a Sort of an Establishment, which she had not at that Period? And what is become of Liberty and Property, which were used as State Engines to effect our Ruin? Are not these vanished, and what have we got in Exchange but Phantoms and Shadows? Have we not, like the Dog in the Fable, in catching at the Shadow lost the Substance, and only retain the Name? What will our Enemies think of us? Will they commend our Wisdom, or trust us to make Bargains for them? May not they

they say, that we had much better let Things have stood as they did, than thus to alter them for the worse? May they not compare us to Tinkers, who in mending one Hole make many? May they not take up a Song of Triumph, and ask us, whether the State Quacks have performed the fine Things which they promised? May they not reproach us for our Credulity, and tell us that we met with our Deserts, for being such Dupes to the artful and designing?

Yours, &c.

F I N I S.



